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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

POLITICAL GREATNESS.

Nor happiness, nor majesty, nor fame,
Nor peace, nor strength, nor skill in arms or arts,—
Shepherd those herds whom tyranny makes tame:—
Verse echoes not one beating of their hearts;
History is but the shadow of their shame;
Art veils her glass, or from the pageant starts,
As to oblivion their blind millions fleet,
Staining that heaven with obscene imagery
Of their own likeness. What are numbers knit
By force or custom? Man who man would be
Must rule the empire of himself; in it
Must be supreme, establish his throne
On vanquished will, quelling the anarchy
Of hopes and fears, being himself alone.

—*Shelley.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXII THURSDAY, SEPTEMBER 18, 1913. NUMBER 3.

WHERE DREAMS GO BY.

Over the hill there's a roadway turns
Through the fields of barley, wheat and hay;
The moonlight paves it, the noontide burns
The clouds trail over it all the day.

It is the road where my dreams go by
O'er velvet thresholds to the dawns;
It tells me where the hamlets lie,
The silver spires, the pasture lawns.

"Put by,"—it signs me,—"your cloak of care,
And think no more on the old worlds gone;
Here are the Hesperides more fair;
Here lovelier vales than Avalon!"

—*Thomas Walsh.*

Current Opinion says that Abastenia St. Leger Eberle is "a sculptress who has caught the American Rhythm." Miss Eberle has a farm studio in Ulster County, New York. Let her work be watched for.

Edwin Markham in a characteristic greeting "To Alfred Noyes, Apostle of Poetry and Peace," on his return from the South, closes his poem with the following stanza:

But none of all the line
(Save only Shelley, darling of the Nine)
Has cried as you have cried the valorous vow
Of Love's heroic heart, God's prayer to men
To cease the wolfish battles of the den.
And so the Muses bind upon your brow
The olive with the laurel; for your song
Bears on that dauntless prayer against the wrong,
The cry the embassy of angels sent
Of old across the Syrian firmament,
Above the stable door.
For in your voice we still can hear their cry
Sound down into our sky;
"Let there be peace; let battles be no more!"

Norman Angell, the author of that great and conclusive work in the interest of peace entitled "The Great Illusion," was stirred as others were by the contradiction in the address of Colonel Roosevelt at the Bunker Hill banquet. After quoting approvingly Mr. Roosevelt's high appeal for law, he said:

"I do not think I have ever heard a more emphatic statement of the case for law and order—which in international politics we call arbitration—as against force and anarchy—which in international politics is war.

"With what stupefaction, therefore, immediately after the passage just quoted, does one read the following statement from the Colonel:

"'I will never consent to arbitrate national questions of vital honor and national interests. What is more, I know my countrymen, and I know that they will not consent. Uncle Sam will never arbitrate a slap in the face, and in the last resort the navy is Uncle Sam's punch.'

"But if each one of us says: 'I will not allow the court to decide in any difference concerning my interst or honor; I alone shall decide when I am insulted, and I shall use my gun when I consider that I am'—why, in that case what does the Colonel mean when he says that we should correct our wrongs in an orderly fashion, and 'not in a way to plunge us into a welter of chaos'?

"It were to be wished that the Colonel would explain."

The *Current Opinion* for August has a study of the "Women Who are Making Good in Public Office," among whom we find the name of Miss Mary Margaret Bartelme, "the only woman judge in the country." She heads the Chicago Court for Delinquent Girls. Josephine Roche belongs to the Police Force in Denver, superintends the dance-halls, moving-picture shows, skating-rinks, etc. "Chief" Chadsey, of Cleveland, is at the head of the Bureau of Sanitation, controlling a uniformed body of officers, who carry revolvers and enjoy the usual powers of the police; their job is to keep Cleveland clean, with a woman to lead them. Who has a better right in such a position than a representative of the house-keeping and consequently the house-cleaning forces of civilization. Mrs. Helen Ring Robinson, is Colorado's woman Senator and the Mother of the Minimum Wage Law, which reflects credit upon her state. Mrs. J. Borden Harriman, is a member of the Industrial Commission appointed by President Wilson. These women represent the one step farther than that of the mere agitators for suffrage. They practice and demonstrate. They do not argue, but they illustrate the power of women. May their ranks increase!

The weekly issue of the *Chautauquan* for August 16th has an impressive picture of the old Hall of Philosophy on the Mother Chautauqua ground with the venerable Chancellor Vincent standing in the foreground, also generous quotations from the address which the good Bishop delivered at the first vigil of the C. L. S. C. on the 21st day of August, 1881. Few people have been permitted to live long enough to witness such splendid realization of early dreams, such high fruitage of generous planting as John H. Vincent. What a mighty justification of human nature, what a rebuke to the pessimistic distrust of the age is this Chautauqua movement, taken in all its length and breadth. The same paper contains a picture of the statue of Edward Everett Hale which was unveiled in Boston on May 22nd. Quite unwittingly, Edward Everett Hale, the Unitarian and John H. Vincent, the Trinitarian, bridged the chasm for thousands of

souls between orthodoxy and heterodoxy. The Trinitarians and the Unitarians found themselves side by side when they sought the communion of the poets and studied the methods of helpfulness. They were brothers of the spirit as they received the ever increasing communion of those who

"Look forward and not back, look up and not down, look out and not in, and lend a hand."

The death notice of Alfred H. Love brings sadness to hundreds who have been active in the peace movement, for his name is familiar to all those acquainted with the literature of peace. He has been president of the Universal Peace Union since its formation in 1866. During these forty-seven years of service he has been editor of the *"Bond of Peace," "The Voice of Peace," "The Peacemaker and Court of Arbitration."* He was official visitor of prisons in Pennsylvania for forty-three years. This record is increasingly significant and adds a great touch of prophetic encouragement when we learn that all this while, since 1853, he has been the senior member of the firm of E. H. Love & Co., woolen commission merchants. Here was a business man of sixty years' active experience rendering high service to humanity, not in spite of, but by virtue of, his business career. Circumstances make it possible for but few to make a business of the humanities, or, to earn a living in altruistic causes, but the opportunities for a business man, because of his business success, to serve such causes are innumerable. Happy is the man who can earn a living! More happy is the man, who, earning a living, sharpens his wits and quickens his conscience by a service in the world that is above but not independent of dollars. Citizenship in this upper world, the super world, alone will justify the dollars won, or the sweat expended in the commercial world.

The Rev. George A. Thayer, who has been a faithful Sentinel on the watch towers of Cincinnati for a generation, reports in the *Christian Register* certain good things in the Ohio Constitution which should be read with great interest by citizens of the other states. It is safe to say that there is not a state constitution that is thirty years old that has not been outgrown. The exigencies of civilization call for a re-writing of such documents. Among the new adjustments reported by Mr. Thayer are the following: (1) The abolition of sundry minor courts, which in the past have seemed to be chiefly to make foolish litigation easy; (2) the imposing on the Supreme Court the necessity of having six of its seven judges agree in declaring legislation unconstitutional, thus obviating the danger of partisan defenses on the bench; (3) legislation looking towards a more preventive election practice; (4) the more effective punishment of bribe takers and bribe givers; (5) greater liberty in city governments to shape their own charters and impose their own taxes, and (6) the initiative and referendum secured through the accumulated misdemeanors of past legislatures, recognizing the value of the last provision, Mr. Thayer agrees with what we think must be the judgment of all intelligent citizens, that this power once acquired will be put into action less frequently than its opponents fear. Let other states note the achievements of Ohio and hasten to go and do likewise.

The International Conference called by the governments of the British Empire and the United States to formulate a plan for the celebration of the hundred years of peace, has met and reported, which report is printed in full in the current number of *The Advocate of Peace.* It recommends international monuments to be erected in different parts of all the countries interested. The foundation stones of these monuments to be laid on a day to be selected by the King of Great Britain and the President of the United States; that on that day, at a time fixed, there shall be a five minute stoppage of all activities, industrial, educational and otherwise, throughout all the countries interested, during which time suitable exercises be observed, national anthems be sung, and the inscriptions on the proposed monuments be read and a half holiday follow. Provision is further recommended for the study of British-American history, and the awarding of prizes for essays in schools, colleges and universities, the preparation of suitable textbooks by adequate co-operation, an annual peace-day celebration in the schools. Interesting suggestions are also made concerning the erection of suitable arches, monuments and waterways on the boundary line. A great international bridge across the Niagara River is one suggestion. All this is very inspiring, and still the one thing more that would outreach all this in inspiration is not suggested by the report. Perhaps a lack of vision or a lack of courage, prohibited the audacious suggestion of an International Highway run as near as may be on the boundary line from Port Arthur on the western shore of Lake Superior to Vancouver on the Pacific shore. The boundary line from Port Arthur to the east is pretty clearly emphasized by the waterways of the St. Lawrence and the Great Lakes, but westward across the great stretches of forest, prairie and mountain,—What a chance! Practical surveyors would carry the road now to the northward into the domain of Canada, and again to the southward, into the territory of the

United States. Perhaps for long stretches with slight exchange of territory, skillful and amicably disposed engineers could make the great road the actual boundary line between Canada and the United States. When this was not possible, still the Great Way built by the joint resources and representing the co-operative enterprise and good will of both nations, would become a great humanized, pacific road wonder, like the Great Chinese Wall. With the experience gained in constructing the six or eight trans-continental routes now in operation, the engineering difficulties would be comparatively easily overcome. The economic advantages would be beyond computation. Cities and villages would spring up along the route. Railroads, trolley lines and mountain trails would intercept and cross this "Great American Way," which would become a popular automobile excursion route during the traveling months of the year. Two objections alone obtain; one the cost and the other the time. The cost could be met by diverting the money invested in battleships by the two great governments, ten to twenty-five years of such economy would pay for it, and as for time, the centuries are ours. What if it takes the remainder of the twentieth century to accomplish it! What a boon! What an endowment! What a great asset of the spirit would the twentieth century bequeath to the twenty-first century in such a "Great American Way"! Let ground be broken for this great highway on this centennial year and let the proclamation of the prophet of old be declared on the high places of the North American continent: *"Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God."*

Illiterate Graduates

In a quiet nook, away from the noises of the street and the hurry of the exchange, a group of students who had been enjoying a feast of Tennyson, paused to discuss the illiteracy of so many college graduates, the causes of and remedies for the same.

It seemed to be an acknowledged fact, based upon the somewhat wide observation of those present, that an ever increasing number of men and women who graduate annually from colleges with well earned degrees, are woefully deficient in the literacy that would give them facile control of their mother tongue, and in acquaintance with, and an appreciation of, at least a few great classics, a love for a few life-giving authors in their own or any other language. Graduates by the hundreds, who have spent four years in eminent colleges and universities, go out into life who cannot write a gracious letter, whose sentences are often stilted and cramped and spelling occasionally deplorable, and, what is much worse, with lives unillumined by any conscious light from the great poets, essayists and orators, within or without the English language. Sometimes this ignorance is worn jauntily, as something not only excusable but creditable, for "don't you know I took the engineering course," "I specialized in Domestic Science," "I prepared myself for medicine or law," "I gave my attention to sociology," etc., etc.

After recognizing the above facts the group discussed causes and remedies. Is this early specialization commendable or even necessary? Are the technical requirements of the professions suggested in the above catagory so abstruse, difficult and imperative, as to exclude for the want of time and strength, the studies or the exercises that would remove the lamentable illiteracy,—taking the word in its etymological significance,—of so many college graduates? Indeed, is not the opposite affirmation tenable? One cannot be as efficient as they ought to be, in any of the above specializations, until the English language is a ready tool in their hands. Until they can write grammatically and spell, even the impossible English, reasonably well. Much more the highest proficiency, in any of the professions or crafts, is dependent on a certain spiritual reserve, accumulated intellectual capital, that comes only from a working, living and loving aquaintance with some of the great masterpieces, and a few of the great masters in literature and history.

The consensus of opinion, in our group, seemed to be that the causes for this "illiteracy" among college graduates lie farther back than the pre-occupations of the technical student. There is a pedagogical deficiency in the preparatory schools. There is a far reaching psychological offense perpetrated against the child in the home. There are some wrong practices and more long neglects behind the college. Here are some of the other causes mentioned:

Too much easy reading, particularly of the daily paper with its Sunday debauchery of art and literature, and of the short story and the obtrusive "good" magazines. To much neglect of the home reading of the classics; also the indifference or ignorance of fathers and mothers of college children to the permanent things in literature. Defective teaching. An excess of *"required"* work in grammar and high schools. Too little *inspired* work,—love of literature, particularly poetry, does not come by analysis but by synthesis. Too little voice interpretation,—poetry appeals to the ear as well as to the mind, and the love of poetry is communicated by contagion, rather than by

instruction. Preachers have neglected their opportunities,—literature is inextricably intertwined with religion and the pulpit offers an exceptional opportunity for the true minister to lead old and young into its rose gardens, its high lands of prophecy.

But said groups left the problem unsolved, as this editorial will. However, half the battle is won when the physician strikes the true diagnosis of the disease. A recognition of this college illiteracy is perhaps the first essential step towards a remedy. At least let the churches supplement, and when need be, correct the limitations of the University. Let the preachers use their exceptional opportunity for leading boys and girls, aye, men and women too, into the green fields of literature which are also the green pastures of religion.

Leading Strings, Battles and Straws

"Self-reverence, self-knowledge, self-control: these three alone," said Tennyson, "lead life to sovereign power." This is true Scripture. If, then, we continue forever to lead men only by theological and ecclesiastical strings; if we continue forever to please them only with legendary rattles and tickle them only with tradition's straws, how shall man ever become free, self-dependent, spiritually secure, morally lofty—"godlike" in a higher seership and might and love than any godhood of mixed justice and arbitrariness, of mixed power and weakness, of mixed love and utter carelessness ever yet dreamed of by man as throned in the skies or interfused in nature? Our valors are our best gods.

If man is to come into real and natural and exalted religious experience,—religious experience based on the reality of things as man has come through painful generations to understand somewhat of reality,—he must put aside wholly his ancient astrological faiths, his infant's swaddling clothes of crosses and saviours and apostles, and stand on his own feet, clothing himself in the garments of reason and experience. The Star of Bethlehem as a "symbol" has no greater mature exalting for man, has no greater spiritual, moral or social incentive for him than the Cross of Golgotha or the bones of Januarius. If any "star" should be followed, it should not be the star of astrology, of tradition, of human heart's love and deification conceived in generations long subsequent to the heart's love and glad self-sacrifice which the Star of Bethlehem was made to symbolize, but the star of knowledge, of wisdom, of insight, of reverence, of aspiration, of self-understanding, of self-control.

Moreover, to continue to make the Cross of Golgotha or the Star of Bethlehem the supreme symbol of all mankind's religious hope and fervor, dream and endeavor—what is that but the mightiest, the most colossal, the most egregious injustice to mankind as a whole that was ever perpetrated? What is that but taking all mankind's sacrificial deeds, as well as its world-wide high dreams and words,—deeds, dreams and words which in all lands have drawn transcendent meanings up from the best passion of all bygone time, sweet with all sainthood, cleansed in martyr fires,—and binding them as a chaplet about the brows of a single individual of the race? Colossal injustice! And he who would advise this, in however noble mood, is but cruel-kind to man, not seeing that with fetishes, with painted saints and paraphrases of God he continues still to obscure the soul's east window of divine surprise. It is only as a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail.

"Science was Faith once," Lowell reminds us; and Faith were Science now would she but lay her straws and rattles by and tune her to the music of the time.

Said the same prophet a generation ago, "We shape our courses by new-risen stars." Why are we so slow to bring his prophecy to pass? Why are we so ardent to hinder those who would?

Tufts College, Mass. JAMES H. WEST.

INDIRECTION

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the roseburst of dawn, but the secret that clasps it is rarer;
Sweet is the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty scepters the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him;
Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvas that throbs the painter is hinted and hidden;
Into the statue that breathes the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

The Advance. —*Richard Realf.*

What do they accomplish who take the sword? Now and then they cut off the ear of a servant of the high priest; quite as often they lose their own. While they who say, "Put up thy sword into its place," though they die, yet succeed sometimes in changing the heart of the world.

—*Ernest Crosby.*

President Butler's International Services

Few men in the United States are influential in so many ways as Nicholas Murray Butler, president of Columbia University. Senator Sutherland the other day expressed the belief that "Princton will not go down in record as the only university whose head had ascended to the presidency of the United States. I think," he said, "that Columbia will enjoy very shortly the same distinction." Be this as it may, President Butler could undoubtedly have had the Republican nomination for the governorship of New York last autumn if he would have taken it; but he would not —he preferred to remain at the head of Columbia University, although his political interests are so keen and his activities in the councils of the Republican party so constant and influential. He was president last year of the New York State Republican Convention; and it is probably not too much to say that his influence in the National Convention at Chicago was more permeating and determining than that of any other man save Senator Root alone, who is his close friend and peculiarly like-minded with him upon most questions of national and international policy. He was probably more directly responsible than any other person for the contents and form of the Republican platform.

To a great mass of the "progressive" methods and tendencies in our contemporary political life President Butler is more sharply opposed than almost any other conspicuous publicist. This is not because he does not believe in democracy and the people, once granted that the people is clearly informed and its mind clearly focused, but because he is suspicious of passion and momentary impulse and insists above everything else in political action upon deliberation, definiteness and soberness. He lays stress upon representative government because he believes that masses of well intentioned men are not patient nor persistent as concerns their political responsibilities, and that in the multiplicity and confusion of claims the outcome of a lot of theoretically direct action is really most unrepresentative, defeating instead of establishing the intelligent will of the commonwealth.

In every department of life President Butler is first and foremost the thinker and philosopher, demanding of everything its intellectual justification. He was professor of philosophy at Columbia before he was president of the university, inculcating steadfastly the principles of the real lords of thought, Plato and the Greeks, Kant and the Germans, and dealing summarily with the second-rate moderns whose role in influence both upon our political and educational thinking has been so magnified and often mischievous. He has expressed the judgment that the late Dr. William T. Harris was the ablest philosophical thinker that America has given to the world; and the judgment was a good expression of his own philosophical attitude. His reliance above all is on education, upon informing and training the minds of the people; and as an educator he has concerned himself hardly more with the college and the university than with the public mind. In Columbia University itself, which has the largest student body of any university in the country, his influence is pervasive, and his policies are pronounced, although as an administrator he gives men long rope and is not a meddler. He has made enemies, as we know well, for they have talked loudly; but his general poularity on his own ground is as undeniable as his administrative power. He is the most upright and downright of men. Disagree with him as men may, no one is ever in doubt as to where he stands; and this definiteness is the great source and instrument of his strength. He has had power to gather around him strong men. New England does not forget that in this latest time Columbia has furnished a president for Dartmouth College, a president for the Massachusetts Institute of Technology, and a Massachusetts State Commissioner of Education; and there is probably no other American university with so many men conspicuous in the cause of internationalism.

There is no other field in which President Butler has exerted himself with greater definiteness and vigor during the last half dozen years than in the international field. No other American leader of the peace cause has in this time advanced more rapidly in influence, both in this country and in Europe. There are few men whose international friendships are so numerous and varied; and at a time when the relation of England and Germany is a factor of such cardinal significance in the international situation, he has the great advantage of equally cordial intercourse with the representative and directing forces of both nations, from the Kaiser on the one hand to the English Liberal ministers on the other. He is preëminently an international man, because he recognizes so definitely that we have come to the international period in the world's life. It was logical and peculiarly fitting that he should be placed at the head of the department of Intercourse and Education upon the Carnegie Peace Endowment, which department directs the spending of nearly half the income of that great foundation; and among the trustees of the Endowment his influence is certainly second only to that of Mr. Root, the president. For several years before the establishment of the Endowment he had served, as he still serves, as the head of the American Association for International Conciliation.

It is this background that gives added significance to President Butler's book upon "The International Mind," containing his addresses as president of the Mohonk Conferences on International Aribtration. He has served five times in that capacity, first in 1907, and then, skipping a year, regularly from 1909 to 1912 inclusive. He first came to Mohonk at a time when the Conference, as often becomes true of important organizations at certain stages, were dropping into the danger of timidity and "marking time,"—in that year, 1907, declining even to pass a resolution urging the then approaching Hague Conference to consider the question of the restriction of armaments. The general atmosphere and outcome at Mohonk the next year, despite good utterances, were yet more discouraging, and not a few came away wondering whether Mohonk was losing its leadership and ceasing to be profitable. That question was settled by Dr. Butler's presidential address at the next Conference, in 1909, upon "The World's Armaments and Public Opinion," the most important of his series of presidential addresses at Mohonk,—addresses so much more considerable than any other similar addresses in the history of the Conference, because he took his presidential office there so seriously. The 1909 address

struck a keynote which, strongly repeated in the platform, put new life and energy into the Conference; and the subsequent addresses sustained the influence. There are few books in which so much wholesome and dynamic international thought is boiled down into a hundred pages as in the volume containing these addresses. They furnish a comprehensive view of the situation which confronts us and the program which commands us.

The problem, as stated so sharply by President Butler, is that of the substitution of justice for force in settling the differences between nations. It has become a question of practical politics, because the burden of the world's armaments has become unbearable, their cost blocking the politics of constructive statesmanship in dealing with the new social problems everywhere presenting themselves, and because the moral sensitiveness of men is so rapidly growing. The nations have come to a new condition of interdependence, and we now have to regard other peoples "not as rivals to be antagonized, but as friends to work with in the accomplishment of a common purpose." The international mind commands and inspires the same morality, neighborliness and mutual responsibility between nations which we assume to exist between individuals of the same nation. An entirely new body of political institutions, judicial, legislative, executive, is coming into being in response to the new facts and the new feeling. "The world is being politically organized while we are talking about it and wondering how it is to be done." The subject of President Butler's 1910 address was "Are We Our Brothers' Keepers?" And its last words were these: "The movement in which we are engaged is all part and parcel of a new way of life. It means that we must enter with fullness of appreciation into the activities and interests of people other than ourselves; that we must always and everywhere emulate the best they have to teach us and shun the worst; that we must answer in no uncertain tones that we are our brothers' keepers; and that, as with men so with nations, the path of justice, of integrity and of fair dealing is the true path of honor." This thought is constantly reiterated,—in the 1912 address as follows: "The international mind is nothing else than that habit of thinking of foreign relations and business, and that habit of dealing with them, which regard the several nations of the civilized world as friendly and cooperating equals in aiding the progress of civilization, in developing commerce and industry, and in spreading enlightenment and culture throughout the world. It is as inconsistent with the international mind to attempt to steal some other nation's territory as it would be inconsistent with the principles of ordinary morality to attempt to steal some other individual's purse."

From this central principle are unfolded all the details of President Butler's addresses, so much of which is pertinent to the issues of this hour. The international mind cannot and will not tolerate "the petulant and teasing criticism, on the platform and in the press, of the acts and policies of nations other than our own." It will "suppress those who endeavor, whether through ignorance, selfishness or malice, to stir up among us antagonism to other peoples." It is not governments today which are chiefly responsible for breaking the world's peace; noisy and reckless minorities quite as often drive nations into war,—and it is these elements of the population that democracies have to study, to check and to educate. "Governments," says Dr. Butler, "however popular and however powerful, have ceased to dominate; everywhere public opinion dominates governments." The commanding duty of the peace party is therefore the work of education, that the dominant power may be intelligent; and with the aim to contribute to intelligent public opinion Dr. Butler in these pages touches the leading issues of international controversy. Of the men who, expressing the fear that righteousness and peace may come into conflict, hinder the establishment of arbitration treaties and judicial tribunals he asks their grounds of assurance that the triumph of "righteousness" is likelier through resort to force. He reinforces stoutly the arguments of men like Oscar Straus and James Speyer, and Cobden before them, against the financial assistance of belligerents by neutrals. He sees clearly that a decisive blow would be dealt to the notion that in some way big navies protect and develop commerce if the great powers would unite to decree that private property at sea shall be free from siezure in time of war; and he shows the far-reaching results that must follow from the perception, now at last everywhere winning its way, "that militarism does not pay and that peace is profitable." He urges serious men —and this in an address three years before the recent revelations in France and Germany—to wake up to the fact that "somebody makes something by reason of the huge expenditures in preparation for war," and to consider the ramifications of these "vested interests" in the existing system and the secret of their appeals to a bastard patriotism. But nowhere else is his argument against the monstrous and growing armaments of the nations so powerful as where he points the alternatives involved and shows that the present grave economic and social questions which concern the comfort and happiness of the great masses of the world's population cannot possibly be solved aright if the world's resources continue to be turned into the present military channels.

"That nation which persistently turns away from the consideration of those economic and social questions upon which the productive power of its population must in last resort depend, limits and eventually destroys its own credit. That nation which insists, in response to cries more or less inarticulate and to formulas more or less outworn, upon spending the treasure taken from its population in taxes upon useless and wasteful armaments, hastens its day of doom, for it impairs its credit or ultimate borrowing capacity in a double way. It not only expends unproductively and wastefully vast sums of the nation's taxes, but it substitutes this unproductive and wasteful exenditure for an expenditure of equal amount, which might well be both productive and uplifting. The alternative to press upon the attention of mankind is that of huge armaments or social and economic improvement. The world cannot have both. There is a limit to man's capacity to yield up taxes for public use. Economic consumption is now heavily taxed everywhere. Accumulated wealth is being sought out in its hiding place, and is constantly being loaded with a heavier burden. All this cannot go on forever. The world must choose between pinning its faith to the symbols of a splendid barbarism and devoting its energies to the tasks of an enlightened civilization."

This passage occurs in the 1909 address, already referred to as the most significant of the series. The most significant thing in it was its sharp arraignment of Great Britain for her responsibility, through her

persistence against agreeing to the immunity of private property at sea in war and her maintenance of the "two-power naval standard," along with her extravagant jealousy of Germany, for the present navy craze in the world. The address ran perilously near partisanship in its discussion of so critical a subject in such a place; but it was saved from this suspicion by the speaker's tact and by the manifestly strong and equal friendship for Germany and Great Britain with which he spoke the plain truth that was imperative.

President Butler's high ambition is that the United States shall take brave and advanced leadership both in the broadest policy of arbitration and in the arrest of armaments. In this policy the United States, he believes, has not only nothing to lose, but everything to gain. However plausible the argument for delay in the limitation of armaments until concerted action can be secured may be when addressed to an European nation, he holds that it fails entirely when addressed to the United States. "When a nation like this has, as it now has, a navy and the nucleus of an army entirely adequate for purposes of defense, a stop should be put to the farther increase of armaments. If the best way to resume was to resume, then the best way to limit armaments is to limit them;" and he believes that, entirely safe as we are, we have only to lead the way to secure quick and grateful following. Our position is one of peculiar advantage and responsibility; and we owe it to ourselves and to the world "that we do not permit selfish interests to stir up among us international strife and ill feeling; that we do not permit the noisy boisterousness of irresponsible youth, however old in years or however high in place, to lead us into extravagant expenditure for armies and navies; and, that, most of all, we shall cultivate at home and in our every relation, national and international, that spirit of justice which we urge so valiantly upon others." He impeaches sharply, because it is so detrimental to any orderly international leadership, the intellectual and moral turbulence of so much of our domestic political discussion, discussion carried on so often "with the manners of the prize ring and the language of the lunatic asylum." "The political braggart at home," he says, "is the political bully abroad." This word was spoken in the time of the unhappy politics of last year immediately following the mutilation of President Taft's arbitration treaties. It is not hard to divine the words with which at this moment he would deal with the dozen men in the Senate who are found willing to oppose the renewal of our simple arbitration treaties with Great Britain and other powers, because they feel that some of our schemes at Panama and elsewhere could not face The Hague Tribunal or any impartial board of arbitration.

There is nothing more hopeful or encouraging today in the whole movement for international justice and better world organization than the growing strength of the movement in our American colleges and universities; for it is from the young men there that our makers of public opinion, our statesmen and teachers and preachers and lawyers and editors, are chiefly recruited. The spread of the study of international law and general international relations in our universities was never before so rapid as today. The work of the Intercollegiate Peace Association, representing a hundred colleges of the Middle West, is a type of the new work which is everywhere enlisting students; and the remarkable Cosmopolitan Club movement is equally pregnant and potential. Our great university leaders, like Eliot and Gilman and Jordan and Andrew D. White, have been conspicuous prophets of the cause; and a multitude of college and university presidents are untiring in their activities in its behalf. Among them all there is no other more untiring, more inspiring or more influential than President Butler.

EDWIN D. MEAD.

The Parable of the Rich Man and the Man Who Had Only Riches

There was a certain rich man who was clothed in sympathy and humility; the fine linen of large-heartedness and faith was wound about him and his loins were girded with the strong bands of charity; the doorway and the fireside of his home were barren of costly adornment and were scarred by the budding industry of his children, but the sumptuous elegance of peace and the stately ornaments of piety made it a palace known for its beauty far and wide.

And there was a certain beggar named, "The Man Who Had Only Riches," who was laid at his gate full of sores. His sores were the festering pangs of discontent, of social jealousy and of ungratified personal ambition. Moreover, the dogs of the idly curious, the fawning self-seeker and the social parasites came and licked his sores and made his life doubly hard.

Then the beggar saw that he had been judged before the great judgment seat of human life and had been found wanting. And in the hell that he had made for himself he lifted his eyes and saw the rich man in the bosom of his large abundant life and said, "Have mercy upon me and give me but a drop of the wealth and character and of soul that brighten your humble home; for I am grievously tormented."

But the rich man was compelled to make reply, "Gladly would I give it if I could. Gifts of silver alone can be given from hand to hand. Such gifts as you desire can come only from your inner life; they must be forged in the hot furnace of your own soul struggle; they must grow in the garden of the spirit world, and only as you have watered them with the sweat of your effort and nourished them with purity, piety and love can they ever bloom; neither man nor God can give them.

"Between the life of the soul and the mere life of things there is a great gulf fixed; the laws of God have made it so."

Percival Hayward.

From August issue of the Open Court.

Think with passion
That shall fashion
Life's entire design well planned;
While the busy Pleiades
Sisters to the Hyades,
Seven by seven,
Across the heaven,
Light desire
With their fire!
Working cunningly together in a soft and tireless band,
Sweetly linking
All our thinking
In the Net of Sympathy that brings back
Fairyland!

—*The Inquirer.*

My Earliest Reading—No. III.

A book that I suppose not very many have heard of was a source of much enjoyment to me about my fourteenth year, whenever I could get an opportunity to read in it. It was, as its title page says, made up of rather unpretentious "Notes of a Ramble Through England, France, Italy and Switzerland,' by one Daniel C. Eddy, a clergyman, who, if he did not write a classic, certainly did write his "Notes" in the personal chatty way that held my boyish attention from chapter to chapter, and proved to be as instructive as it was entertaining, all through. In truth, this, my first venture in foreign travels by the fireside, was the beginning of a custom which to this day I find eminently satisfactory, and one yet to be enjoyed I trust more extensively than ever. From this book I learned much, not only of European scenery and art and architecture, but what interested me still more, of the intimate characteristics of the life of various peoples which underlies their religion, their politics and schools and home life.

Reading this book from time to time, after a walk of a couple of miles to the house where the only copy in the whole country round was to be had, its bright pages came to me as excitingly as the conversation of an experienced tourist might have come, and likewise led me strongly to resolve that sometime I would see and hear it all for myself,—a resolve, however, which has never yet been realized, much to my sorrow and loss. Yet the volume did a very important thing for me; it taught me that in books alone I could travel, if not to my heart's content, yet very comfortably, and often profitably as well. For instance, my interest in Greece, thus emphasized, led me long after to purchase some half hundred large photographs of Athens and other localities that had been secured by a discerning collector during his visit to that country. Attentively gazing upon these, and subsequently vitalizing them with the "local atmosphere" imagined by the help of such vivid pages as those of John Addington Symonds' "Sketches and Studies in Southern Europe," I have quite often, when conversation has turned in this direction, shown myself to be so familiar with the details of Grecian architecture and topography, that I have even been accused of having lived there, and this by those especially instructed in the subject. It seems to me that many other people besides, especially those who can visualize vividly, ought thus to be able to suffuse and surround their fireside readings with so much approprite imagining, that books of travel and art may prove to be much more enjoyable and satisfactory than is usually the case, and especially since everything is now being so thoroughly illustrated, often with photographs, or even in color. Take for instance such a book as Hopkinson Smith's "Venice of Today." Who, in reading it and at the same time carefully noting and idealizing its beautiful pictures, can escape gaining an acquaintance with this wonderful city of which many a so-called "traveler" might well be envious.

Or, again, take a single visit to any well-appointed museum of art in any large city; a few hours careful study of the statues and paintings to be found there ought to furnish a very satisfactory basis for many subsequent hours of realistic enjoyment of books on art and architecture, especially those that have numerous photographic representations of the better productions of the world. Of course, a mere "seeing of the sights" in this way will not do this, any more than such a course will do very much for the actual traveler. Even the best "absorber" will not be likely to get more for his pains than his capacity and cultivation make possible. Lowell's book, "Fireside Travels," has a title, however, which, if properly respected, would save indifferent travelers from many an expensive and weary trip, and yet lead to their achieving a "traveled culture" by no means to be despised. The art of thus rightly suffusing any book or picture with the light which is everywhere on sea and land, is, so it seems to me, the highest art to which the senses and imagination can be trained. Without this art, pictures themselves, and books, and buildings, as well as other manner of esthetic revelation, is, and must necessarily give, but secondary satisfaction at best. Hence, what is needed in the curriculum of every home and school, is, not more "text books" on an increasing number of subjects, but the instruction and inspiration that will lead to a better, fuller seeing of everything artistic or natural, and to a more comprehensive appreciation of what is seen, whether far away or near at hand. Thoreau was more than half right in affirming that his own dooryard was an epitome of the world. Neither epitome nor the world itself, however, can be really seen and enjoyed except the natural or acquired art of properly seeing and appreciating things is first possessed. Eddy's unpretentious but stimulating volume has held a most central place in my memory during all these intervening years; and with it there have been associated very many other volumes, in which I have many times traveled not less pleasantly than instructively, and always with better satisfaction, I am sure, because of its pleasant way of initiating me, so long ago, into this method of seeing the world in all the coziness of an easy chair before the fire.

It must have been about this time that there surreptitiously, and hence all uninvited, came to my notice a certain other kind of book, one that is altogether too surely thrust under the brightening eyes of growing youth, and often before he is quite capable of realizing what its meaning, to say nothing of its dangers, may be. This is the book of bad intention, bad text, bad pictures, bad instruction, and bad ultimate influence in altogether too many instances to admit of not being thoroughly considered by everyone who really cares for the welfare of impressionable youth, and would say or do something for their safety.

I cannot tell just how it came about that such a book was slyly placed in my hands, and, as is usually the case, by one who was old enough to have known better. But I do remember some of the vivid, lustful, degrading impressions that its varied representations of wrong-doing made upon me; and, likewise, the many, many times that this impression has since returned to annoy and disgust and otherwise interfere with my peace of mind and comfort of body. In fact, goodly numbers of volumes of the more legitimate revelators of intimate human nature have been somewhat cautiously avoided, simply because even their most proper suggestiveness has been sufficient to revive images that would never have existed, had it not been for the insistent vulgarity of the vagrant volume mentioned. Thomas Hardy, Balzac, Maupassant, and their like have been but more or less painfully read, if at all;

and everywhere even the most legitimate presentations of the "nude," either in art or in literature, have often required the setting up of a counter inner defense, in order simply that the soul might not suffer still further insult if not degradation.

The reason I speak of this is, that, inasmuch as young people cannot be entirely kept from the observation and reading and conversation which necessarily suggest matters appertaining to the physiological side of life, they should not be allowed to derive their first impressions of these illegitimately. On the contrary, every child should, at the proper time and by the proper person, be early and carefully prepared for these, by being familarized with their purer, truer, ideal aspects as these are properly presented, especially in objects of art both as painted and chiseled. The child who has thus been properly familiarized with the human form, and especially who has heard it referred to in terms of deserved respect founded upon cleanly and true knowledge, is certainly very much better fortified than is usually the case against all such misleading and degrading impressions as those received from that one miserable book, which not only showed humanity at its worst, but dilated upon this not less fascinatingly than destructively through every one of its well-told pages. Every home, it seems to me, could easily have a few well selected volumes in which the undraped human form might be seen to occupy such a high place in decent regard that always afterwards it could be familiarly looked upon and talked about, without any sort of suggestion of impurity whatever; might, on the contrary, be made to afford every such ennobling impression as would most certainly fortify the growing mind against the day when the opposite might be accidentally or designedly thrust upon it. Preventing evil with proper intelligence and familiarity is certainly not less useful than overcoming evil with good. In fact, it seems to me that just here and here alone is the intelligent, sensible dutiful imperative to be found—a remedy that looks almost absolutely to prevention rather than to cure. If the reading of such books as Hawthorne's "The Scarlet Letter," or Flaubert's "Madame Bovary," and the like, is ever to be thoroughly enjoyed and profited by, it must be by people who have thus been legitimately prepared by acquaintance with the very same topics when properly presented. In the home, in the fields and gardens, everywhere, there are observations of natural life which need always to be properly illuminated by ennobling thought and comment, and especially by right instruction designed chiefly to give curious and susceptible youth a right point of view, and likewise to properly develop the power to reach right conclusions with regard to all such experiences. The right kind of knowledge should always be regarded as innocent; if not, then the source of instruction as well as the receiving mind should be seriously considered, as never before. Seemingly there is as a rule but one really serviceable way: give right instruction early and with a clarity and momentum that will surely make it impressive enough to neutralize the effects of every opposing evil encountered later on.

Of course I know well enough that there are those whose opinions to the contrary I am bound to respect, and to whom I should willingly give due credit. Thus a letter received many years ago from the late Dr. Oliver Wendell Holmes, in answer to direct inquiry respecting this very question, reads as follows:

Boston, November 27, 1883.

My Dear Sir:—

My opinon may be very briefly given. I consider it inexpedient to discuss this class of subjects you speak of before young people between the ages of 16 and 20. I have had occasion to consider a similar question in a former year, and I made up my mind at that time.

Very truly yours,
O. W. Holmes.

That the opinions of such wise and learned and benevolent people as Dr. Holmes and those like him should be allowed their utmost weight, is beyond question. But one is constrained to wonder, nevertheless, if their opinions are really founded upon personal observation and experience, or, on the contrary, if they are purely academic and sustained chiefly by convention, prejudice or even timidity or finicality. If the latter, it is altogether probable that they are in fact too utterly unqualified to speak upon a subject so natural, so vital and so fateful as the one under consideration with any authority whatever. Hence I again venture to affirm, with more than two-score years of medical experience to sustain me, that the only real safety lies in proper knowledge, given by the proper person, at the proper time, and reinforced by high ideals, unremitting watchcare and thorough correction where needed.

Utica, N. Y. Smith Baker.

The Discovery of Truth

My friend, Mr. Henry Mills Alden, the editor of *Harpers' Magazine,* who with Bergson has done so much to rejuvinate Intuition, says in his last "Study," that the social, industrial, esthetic, scientific truths are apprehended by reason, but the religious truths are discovered by the "heart," by the "intuitions."

Alden and Bergson are right when they make religion a function of the soul, with roots that run so deep they never can be eradicated, and they are right when they affirm that the soul has other colors, motives and ideals besides those furnished by intelligence, and that life needs more than *knowledge* to complete it—feeling, love and beauty. But when they say that intuition, the "heart," is to supplant intelligence and give us truths about real things and beings impossible to the intellect, they give to intuition or to religion a power it does not possess or need, and religion is thereby degraded in the eyes of intelligent men and men of science everywhere.

There is of course a value to all kinds of experience as material for study, but knowledge comes only in one way, by the method of science, philosophy and history, by search, comparison, analysis and inference clarified by the severest criticism.

What we need then is not the suppression but the recognition of the intellect and the opening of the fairest flower of the new Renaissance—perfect freedom in religion. Then there may come a real discovery in religious truth.

James G. Townsend.

Helps To High Living

SUN.—If we would put a stop to the beginning of sin, we must begin where sin begins, in the heart and thoughts.
MON.—For occasions do not make a man frail, but they show what he is.
TUES.—We are courageous enough so long as nothing adverse befalls us.
WED.—The large liberty of others displeases us, and yet we will not have our own desires denied us.
THURS.—Old inbred habits will make resistance, but by better habits they shall be entirely overcome.
FRI.—Thou oughtest with all diligence to endeavor that
SAT.—Be Lord and Master of thine own actions.
thou mayest be inwardly free.

—*Thomas a' Kempis.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as Given by Jenkin Lloyd Jones to His Classes in Religion

1912—1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XXVIII.

THE SONG OF SONGS.

TEXT: *For, lo, the winter is past;*
The rain is over and gone;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land.

Now we come unexpectedly upon a love song, the one bit of clear love poetry in the Bible. It is a little deathless classic caught into the Bible in defiance of its priestly guardians. This book offers three interesting questions. How did it get into the Bible? What is its face value? What significance has it for modern times?

The first question involves a problem that bothered the early Christians. How this problem was solved at the time of the making of the King James' version is indicated in the running headlines of that version: "The Mutual Love of Christ and His Church," "The Graces of the Church," "A Description of Christ," "A Further Description of the Church's Graces," "Calling of the Gentiles." These are very far-fetched interpretations. But the King James' translators were commissioned to translate the "Word of God" into English. They were set apart with prayer and sacrifice and ceremony to do it in such a way that there would be no indignity offered the sanctity of the book and no lessening of its sacredness. This book of love songs had to be justified all the way down through the years until it gradually came to have a symbolic meaning,—it was the soul trying to solve the mysteries of the Church and the Christ; it was the wooing of the Church by the Christ,—though this interpretation would not work.

The next trouble came from the literary interpreters. They tried to throw it into the shape of a drama and there are a good many versions which make it a broken, ragged dramatic performance. Moulton arranges it in seven Idylls.

One very satisfactory interpretation is entitled "Lovers Three Thousand Years Ago, as indicated by the Song of Solomon," by the Rev. T. A. Goodwin, published by the *Open Court Publishing Company,* in 1895. In this book the Song is treated of as a reminiscence of Solomon's time, having about the same relation to Solomon that Enid and Geraint have to King Arthur. The story probably passed from mother to son in folk-lore until some poet, who or when unknown, threw it into poetry. It was written in Hebrew and came into the Hebrew library about or later than the time of Ezra and Nehemiah. The Song having been caught, some use has to be made of it. It is exquisite and we are to be pitied if we have become so tied up with religious dogma and culture that we cannot enjoy a bit of love poetry.

Here is pictured a young maiden, a peasant girl, who has a shepherd lover. She has ungracious and perhaps sordid half-brothers who demand of her hard work and have, finally, played the role of procurers, to use a modern word, and managed to contribute this rustic beauty to the king's harem. She is introduced into the king's household and placed in charge of the women who guard the harem. She yearns for her shepherd lover, rejects the advances of the king, and the colloquy which passes between the lovers is given. The book is a collection of ardent Oriental love lyrics, a sort of Hebrew Lalla Rookh of beauty and simplicity. This is about all there is to it.

If a lesson is wanted of course it is there. No royal trappings, no luxuries, no sumptuous palaces can atone for the lack of love, and with love the severe life of a barefooted vine dresser, living on the simplest fare, is happiness. This is a lesson for all time. All this match making with titles and fortunes reflects a degradation of love and love's ideals which outdoes the most vulgar indulgences of the lowly. There are no words too harsh in which to speak of such horrible merchandising made respectable by money. There is no substitute for love and there is no varnish for lust. Though King Solomon is enshrined in the heart of the Bible, he is here so portrayed as, by the standards of modern times, to be condemned and avoided. This glimpse of Solomon is interesting in its orientalism. We meet the traditional Solomon three times; he appears as the author of this song, of the book of Proverbs and Ecclesiastes, all of which are innocent of any Solomonic touch. Solomon probably had been dead eight hundred years when these lyrics were written. The story is not continuous. A dialogue between the lovers begins in Chapter vi and continues through vii and viii. The sordid half-brothers appear in the last chapter.

QUESTIONS ON THE LESSON.

1. In review, give the three historical units of the Old Testament.
2. How is the Song of Solomon classified?
3. How was it formerly interpreted?
4. What is the modern interpretation?
5. What story is told in it?
6. What lesson has it for us?
7. Was Solomon its author? If not, why?

My rose began to open, and its hue
Was sweet to me as to it sun and dew;
I watched it taking on its ruddy flame
Until the day of perfect blooming came,
Then hasted I with smiles to find it blushing red—
Too late! Some thoughtless child had plucked my rose and fled!

—*Paul Lawrence Dunbar.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

A WOMAN WHO IS CLEANING UP AMERICAN CITIES

In the September *American Magazine* appears an article about Mrs. Caroline Bartlett Crane, who is a professional "Municipal Sanitarian." She is hired by cities, which gladly pay her $100 a day for her services, furnish funds for all expenses, a secretary, automobiles, theaters and halls for meetings, official authority to conduct her investigations, and an escort to accompany her. Fifty-two cities in the United States have already hired her. She calls her visits "Sanitary Surveys." When a city desires her services it calls upon her as a professional municipal expert, and places the keys of the municipality at her disposal. She personally investigates the city's resources, and everything that concerns community life. She stirs up public opinion, and in this manner makes her work effective. The following extract from the article gives some idea of the results of her work:

"The practical results of Mrs. Crane's surveys all over America present a sum total of improvement that is inspiring. Sometimes she has appeared as a prophet of warning. In 1910 Mrs. Crane told Erie, Pennsylvania, that it ran the danger of a terrible epidemic unless it purified its water supply; in 1911 Erie had one hundred and three deaths from typhoid, untold suffering and a municipal expense of twelve thousand dollars. At Sea Breeze, Florida, a great hotel was condemned for lack of fire escapes and proper fire protection; the hotel burned to the ground two weeks later and the guests barely escaped with their lives, some by jumping from the windows. A Rochester, New York, school building, the twin of one condemned by Mrs. Crane, was also burned before that active city could put through various improvements upon which it had determined after her visit. At Harrodsburg, Kentucky, where an angry official sued Mrs .Crane but afterward found his case quashed, the contract system of caring for the poor was abandoned and a new almshouse built. A tuberculosis sanitarium rose at Paducah, Kentucky, and at Valley City, North Dakota, a beautiful new infirmary replaces the old poorhouse. At Albert Lea, Minnesota, the citizens boast a new municipal hospital; at Big Rapids, Michigan, a fine new abattoir. At Rochester, Minnesota, the father of a child in one of the public schools altered a whole class room to demonstrate Mrs. Crane's system of scientific lighting, while at Mankato, Minnesota, the bakeries and market places went through a thorough cleaning and scouring to get upon the white list suggested by Mrs. Crane.

"Of equal if not greater value are the general results. In some twenty cities which Mrs. Crane has surveyed, permanent civic leagues have begun, under various names, to work at various tasks. During the year after her survey of Kentucky that state secured more advanced health legislation than in all its past history, including an appropriation of thirty thousand dollars annually for a state bacteriological laboratory, an annual school for county and city health officials, and a law forbidding the importation of any but tuberculin-tested cattle. Her Minnesota report, a volume of two hundred and forty pages, is being used by women's clubs as a handbook on sanitation. Health officers and faithful officials have found their first public recognition through her keen-eyed vigilance, and have gone to work with renewed courage, while careless officials have been awakened to some sense of their grave responsibility.

"Long after she has left them, her cities, as she calls them, write to her for advice and help. On her desk appears daily a pile of letters, from individuals, from officials, from organizations, in which one question is repeated over and over: 'When are you coming—again?'"

There's gold and its haunting and haunting;
It's luring me on as of old;
Yet it isn't the gold that I'm wanting,
So much as just finding the gold.
It's the great, big, broad land 'way up yonder,
It's the forests where Silence has lease;
It's the beauty that thrills me with wonder,
It's the Stillness that fills me with Peace.

Robert W. Service in "Songs of a Sourdough."

The Unitarian Advance

A Monthly Magazine of Progress in Religion

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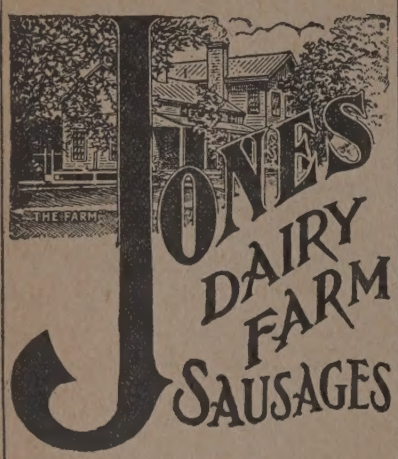

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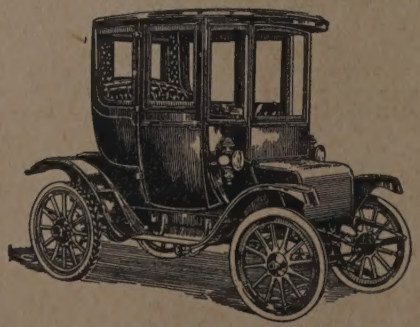

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